

Sim's Herald and Evangelical Progress

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For Zion's Herald.

EVANGELICAL PROGRESS.

The progress of the Evangelical Churches in the Republic of the United States.

BY REV. D. DORCHESTER.

There are several classes of persons who croak the prospects of Christianity in this country, and who, by their misstatements, misrepresent the facts, and mislead the public mind. These classes are, first, the "backsliders," who, having once been converted, have since fallen away from the faith, and are now leading a life of sin and dissipation. Second, the "apostates," who, having once been converted, have since fallen away from the faith, and are now leading a life of sin and dissipation. Third, the "infidels," who, having never been converted, are now leading a life of sin and dissipation. Fourth, the "agnostics," who, having never been converted, are now leading a life of sin and dissipation. Fifth, the "atheists," who, having never been converted, are now leading a life of sin and dissipation. Sixth, the "agnostics," who, having never been converted, are now leading a life of sin and dissipation. 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The number of communicants for this last table would be much larger if all could have been obtained for the year 1860. It will be observed that several were for the previous year, 1859.

RECAPITULATION.

From the above tables it will be seen that the ratio of communicants to the inhabitants ten years of age and upwards, was as follows:

Year	Communicants	Inhabitants 10 years of age and upwards	Ratio
1850	1,000,000	10,000,000	1:10
1860	1,500,000	15,000,000	1:10

During this same period the population has increased nearly six fold; but the communicants of evangelical churches have increased nearly fourfold and one half fold; or the increase of church membership has been two and a half times greater than that of the population. Comment is unnecessary. The figures speak louder than rhetoric.

OUR LATER GROWTH EXAMINED.

It becomes us to scrutinize the foregoing results very closely, that we may thoroughly understand our true condition and prospects as the churches of Christ. A superficial examination of them may lead some individuals to think that the churches have relatively lost their efficiency and diminished in success. For instance, some may reason as follows: Comparing the communicants for the inhabitants in 1800 and in 1840, and then for 1840 with 1860, shows that the gain on the population was relatively greater before 1840 than since that time; or a gain, from 1800 to 1840, of 5 to 10 on the average for each communicant, and from 1840 to 1860 a gain of only 10 to 25, which, even considering the difference in the lengths of the periods, is a smaller relative progress.

Now what is the legitimate inference from these figures? The evangelical religion relatively declined during this late period, as some are ready to conclude, or are there modifying considerations which relieve the question? Doubtless we have abundant reason for an increase of diligence as the servants of our common Master; but that there is ground for croaking or despondency, we think none can believe, after a full consideration of the subject.

There are two facts or circumstances which every intelligent and well-balanced mind will weigh in considering this question, and both of which very much modify it.

1. The year 1840, which has been selected as the point of division between the earlier and later periods, was a most extraordinary one in the history of the American churches. It was a year of spasmodic and abnormal growth, especially in the larger denominations, occasioned by the Millerite excitement. As might have been expected, it was followed by a reaction during several years.

2. The period from 1840 to 1860 was characterized by an unprecedented influx of foreign population, a very large portion of which was under the influence of Popery and Rationalism. During this period the number of alien arrivals at our ports was 4,069,147, or more than four times the whole number arriving during the previous 23 years. And besides, during this later period, Texas, New Mexico, and California, with their large, exotic, heterogeneous populations, were admitted into the Union.

In addition to these two circumstances there is also a modifying principle in our computations which must be taken into account, viz:

THE RELATIVE RATE OF GAIN.

We need to carefully discriminate in these calculations. In the United States Census Report for 1860, occurs the following pertinent remark: "The rate of gain necessarily diminishes with the density of the population, while the absolute increase continues unabated." The same principle applies to the increase of church membership.

Then it must also be considered that the portion of the population remaining to be brought under the saving influence of the church is relatively smaller in every period, and the percentage of gain upon the aggregate population must consequently diminish. The following table, however, will show that we have no occasion to despond, but rather to rejoice and take courage. The average increase of communicants per year was as follows:

Period	Communicants	Population	Rate of Gain
1800-1840	1,000,000	10,000,000	1:10
1840-1860	1,500,000	15,000,000	1:10

Now it will be very plain to every mind that an average increase of .055 per cent. each year in the communicants, when the proportion of the communicants to the adult population is one to 4 31-33, as in 1850, or one for 7 1-3, as in 1860, is a most gratifying result.

One other fact, confirmatory of the above, will still further demonstrate our position, that evangelical communicants have

STEADILY GAINED ON THE POPULATION.

The increase of the whole population of the United States from 1840 to 1860 was 67 per cent. The increase of the communicants from 1840 to 1860 was 50 per cent.

Where is croaking then? It is excluded. By what means? By facts and common sense. But shall we therefore boast, and settle down in self-complacency? I trust not. But rather let us thank God that the gospel has become the power of God unto the salvation of so many, and has lost none of its ability to save.

FOR ZION'S HERALD.

NEW YORK LETTER.

A District S. S. Teachers' Convention was held in the Bedford Street Church, on Wednesday and Thursday, March 14th and 15th. The exercises, with the exception of the last, did not vary much from our New England district meetings. The Convention opened on Wednesday afternoon, organized, and received reports from the Sabbath Schools. In the evening addresses were delivered to Parents and Sabbath School teachers.

On Thursday morning an hour was devoted to prayer, an hour to the relation of personal experience in regard to Sabbath School labor, and an hour to the discussion of resolutions. Two of these resolutions relate to the normal instruction of teachers, and to the formation of a normal class in each Sabbath School, or an examination of the normal teacher as to the best plan of teaching the given lesson to a class, and in reference to all the general doctrines, duties, and geographical and historical facts involved in the lesson. The normal class is a class of the older pupils selected with reference to their fitness, and placed under an experienced teacher to be taught in reference to the best modes of conveying instruction, and also a more full and thorough exposition of the Scriptures.

In the afternoon the question of Sabbath School extension was discussed in quite a spirited manner. Dr. Wise opening the debate. Rev. J. H. Vincent, late of Chicago, and editor of the *Sunday School Teacher*—a periodical which has already created a decided sensation in the Sabbath School world—and who has just been appointed General

OUR NEIGHBORS IN THE STARS.

Many writers have gone into the question of the probable stature, strength, and constitution of our fellow beings in other spheres. Christian Wolff long ago fixed the height of the inhabitants of Jupiter at four feet, eight inches. The Fourierists have more recently imagined a kind of celestial hierarchy in which the successive groups rise one above the other, in analogy with those of the lower universe, into which M. Bonard has termed binarv, trinarv, quinarv, etc. The planets themselves have souls, and die, and as ours will do, to give place to newer forms of planetary life. Swedenborg, everybody knows, grew so familiar with the inhabitants of the several planets, in which he was in the habit of spending his leisure moments of spiritual ecstasy, that he has left us but little to find out touching the moral and other characteristics of our brethren in those abodes. The feeling with which we, in turn, inspire these remote visions, is not the lively warmth of Venus, the dignified calm of Jupiter, the serene coldness of Saturn—are not less matters of fact and veracity. Science, thus interpreted, points to a place for our souls among radiant spheres. Transported among new conditions of existence they may contract new forms; powers akin to those of the happier beings whose lot has already been cast there. And, as to what that lot may be, it makes the month wait to listen to the words of the great astronomer.

In an atmosphere no longer composed of oxygen and azote, what ills of climate may not be supposed to be? The whole of our nature, the sensory apparatus, is doubtless modified, and with it the whole system of organic functions. Instead of the gross and clumsy plan of keeping up the bodily growth and warmth by means of food and solid; the degrading expedient of burning for that end the *debris* of other beings; and worst of all, that of killing and devouring those endowed with life, there may be a system of nourishment, composed of elements nutritious in themselves, and capable of assimilation by organs of the corresponding ethereal texture. In such a state of things, the laws which govern the moral and physical state, that of "labor" may come in for the earliest abolition, and with it go all those vulgar cares, appetites and ambitions to which so much of our misery and *enmi* of terrestrial life are due. Vice will never have arisen. The origin of evil will offer no point for philosophers to wrangle over, for evil itself will never have stepped on the stage. "Law" abrogated or rather never set in force, will be that of "deity."

As soon as they are converted they ought to join the church on probation. There should be no bashfulness about asking and even urging them to do so, and it ought to be done immediately. They should become members of the Sabbath School, either as scholars or as teachers. They ought also to be enlisted in some systematic plans for doing good, which ought to be organized in connection with every church, such as distributing religious tracts, inviting non-worshippers to the sanctuary, and soliciting the attendance of children on the Sabbath School. Thus will they be organized not only in name, but also in labor and in heart with the people of God.

Thus will be raised up in the Christian temple pillars of strength and beauty which will long abide among us.

ARE THESE THINGS SO?

When I was enabled by the grace of God to give myself to him, to cast myself on the mercy of God, through Christ as my only hope, he gave me a new life, and at the same time I experienced a great change; old things passed away and all things became new. I had new affections, new associates, new joys; I felt that I was on the Lord's side, and from that day this I have not had a relish for the poor filthy things gotten up by the world, such as amusements and pleasures. It is no cross for me to abstain from cards, plays, or other amusements of like character; "they have all lost their sweetness to me."

Am I singular in this? or are these the feelings of all truly converted people? I think they are; and that all who enjoy the presence of God will attest this fact. Then if there is a disposition in the heart to join in the vain amusements of the world, or to turn aside from the religious things, to have (as some call it) a "good time," is it not evidence of a backsliding? Should not all such be alarmed at their state, and cry to God for a restoration of the joys of his salvation now while they may.

Ever there was a time when those that enjoy the presence of God should arise and hold up the Christian standard it is now—thus the line of demarcation will be made, and all will show by their acts and position where they are. Christians, let your light shine—let others see the light of Christianity in the present time; and as it saves now, it will save in death and in eternity—then shall we witness a glorious revival of the work of God. The Lord hasten the day.

Maine, March, 1866. MORE ANON.

A CONVERTED PROPOSITION.

"For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—Jas. 1:10.

Whatever method of explanation be adopted to show the fallacy of the proposition, it is plain, all agree that it is true, for it is given upon divine authority, and there is no difficulty in making its truthfulness appear; but there are thinking Christians who demur at the logical converse of the proposition, viz., if there is one point of the law in which one is not guilty, he is not guilty of any. But this is equivalent to the affirmative proposition, whoever shews the law in one point is innocent of all, obyes all. This follows logically from the first; for if guilt in one point involves guilt of the whole, then it follows that guilt in one point and innocence in another cannot be; if, then, there is innocence in one point, all guilt must be counted out, otherwise the proposition is contradicted. We think no one can escape this conclusion. And what saith moral logic? If we argue that guilt in one point of the law involves guilt in all, from the unity of God's laws, are generalizing the term, God's law, and that the whole framework of his government is so compacted, so mutually related and adjusted that you cannot impune upon it at one point without thrusting at the whole, more than the incendiary can be released from the guilt of house-burning upon the plea that he only set fire to one corner, or burned only one small board; then, conversely, why should not one obedient act diffuse itself all through the law of God as well as a disobedient one? Is virtue less potent than vice, especially since Christ is the source of the one, and the devil of the other?

Again, if we argue the main proposition from the unity of our faculties, and that they are so connected that every sin necessarily forces the whole being into a sinful attitude against God; is a righteous act less saving than a sinful one in destroying? Is the second Adam unequal to the first? Surely he ought not to be.

This brings us to a piece of very practical theology embraced in two almost legitimate corollaries from the preceding process. 1. No truly virtuous act can flow from an unregenerate heart. 2. The enlightenment of Christ in the heart is the first act of real obedience the sinner can perform, without which all other attempts at virtue in the best sense are vain; hence it is idle to preach any gospel that has not Christ for its source and centre.

If the converted proposition is not true we fall to see it; will some one show it?

A NEW BEDFORD CAPTAIN AND TEMPERANCE.

I mentioned in a recent letter the great Marine Temperance Society in New York, numbering 40,000 members. This Society owes its origin to a New Bedford sea captain, Capt. Allen, who is still living, all unconscious of the great work he originated. He was the son of a Brecken with a New Bedford ship. Captain Richardson, of New York, who for forty years was president of this Temperance Society, reached the same point of view at that time who should go to sea without chart or compass, quadrant or sails, would have been considered as sane a man as one who would sail without run or board his ship. In the usual courtesies, it was found, to the astonishment of the New York captain, that Capt. Allen was a man of great intelligence and his crew was a temperance crew, and that there was not a drop of grog on board, while everything was ship-shape and Bristol fashion. Captain Richardson became intensely interested in the movement, and found also to be in league with the temperance cause attached to the college. Both students, the faculty and his victim, have been promptly expelled.

A JESUIT IN AN EPISCOPAL COLLEGE.—A Jesuit has been discovered in St. Stephen's College, Annapolis, Md. He was admitted as a student, and has made a convert of one of the young men, a Mr. S., and strongly influenced others with Romanizing tendencies. Mr. D. is the name of the Jesuit. He was discovered by the accidental finding of letters addressed to him by a Roman priest, and found also to be in league with the Jesuit cause attached to the college. Both students, the faculty and his victim, have been promptly expelled.

THE WAY TO HAVE A GOOD MINISTER.

Pray for him. "Brethren," says the apostle, "pray for us." And if wishes were audible, such you would find is the earnest, the almost agonizing wish of the heart of every minister. Pray, then, for your minister. He needs your prayers. His labors, responsibilities, anxieties, and perhaps his trials are great, and all for you. He is sent to you from time to time, and he needs your prayers. Much more, if you pray for your minister, you best friend—your minister. You will hear him, too, with interest, and hold him in high esteem, and be blessed by his ministry.

Never speak of his faults. He stands to you in a most tender and sacred relation—somehow like that of the parent to the child, or the wife to the husband. And what would you think of the husband or the child that should be found speaking to others of the faults of his wife or parents? What would you think of his honor, his manliness, his obedience to God? From your inmost soul you are justified in loving old and new ministers for their devotedness to these ends. But that this is the object for which most individuals succeed from the churches in these days we seriously question. Could we sound the reasons for which most disfellowshipped persons secede, we think they may be traced to pride, envy, jealousy, and the still more prominent reason, that they have not been honored according to their own estimate of themselves. Others profess to have discerned new light, such as the learned and pious fathers and their honored sons who have studiously explored the same fields know nothing of.

Among these new or old infidel notions, galvanized we notice "the materiality of the soul," "Sleep of the soul in the grave," and "Annihilation of the wicked." Now we may take it for granted that doctrines deduced from the sacred Scriptures, which have the effect to unsettle men in the Christian faith, and cut them loose to float upon the sea of uncertainty, subject to be warped by every wind of doctrine, are erroneous. Still further, doctrines drawn from the word of God, having the pernicious tendency to weaken men's faith in his responsibility to God, and that a life of sin will be followed by bitter lamentations in eternity, thus destroying his motives to purity, love and obedience to the Divine will, is a dangerous subversion of the work. Such is the demoralizing tendency of these pernicious doctrines, so far as our knowledge extends. How many there are who live in open violation of the known laws of God, hoping to be annihilated at the day of judgment if not before. Their ideas of heaven and happiness are vague and uncertain at best, and they have little faith in Christ, or hope of dwelling with him in glory, therefore they choose to walk after the desire of the heart and lust of the eye, strengthened in their sin by the influence of such teaching.

We have seen those who were once quiet and peaceful and happy members of churches, led astray by the preachers of these doctrines, become cold and indifferent to their former friends; and their hatred of those who once led them to the altar and prayer for their newly pledged creeds with their zeal for their newly pledged theory. We want no more conclusive evidence than this that they are not of Christ. It is high

ALWAYS LOOK ON THE SUNNY SIDE.

Always look on the sunny side, And though life chequered be, A lightsome heart bids care depart, And time fly pleasantly. Why sit and mourn o'er fancied ills, When danger never yield to doubt? That hardest nerves can wear. Always look on the sunny side, And though you do not find All things according to your wish, Be not so discontented in mind. The greatest evils that can come Are lighter far to bear, When met by fortitude and strength, Instead of doubt and fear. Always look on the sunny side, There's health in harmless jest, And much to soothe our worldly cares In joking for the best. The gloomy path is far too dark For happy feet to tread, And treads of pain and solitude, Of friends estranged and dead. Always look on the sunny side, And never yield to doubt. The ways of Providence are wise, And faith will bear you out, If you but make this maxim yours, And in its strength abide, Believing all is for the best— Look on the sunny side.

FOR ZION'S HERALD.

HOW AND MISSOURI.

MR. EDITOR:—Immediately on my return from the session of the Missouri and Arkansas Conference, held at Louisiana, Mo., I found on my table Zion's Herald of March 7th, and my attention was arrested by the caption of the first article, on "Colored Conferences," in which Bro. George Prentice labors to convict the Methodist Episcopal Church of great sin in the erection of those Conferences, and the alleged consoling of the distinction of caste between the members of our common Zion. It does seem to me that all such arguments imply a reflection on Providence for creating the distinction of color itself, by the races so completely marked. How it could be a sin for the M. E. Church to do what the colored people desired for their own advantage and pleasure, I cannot see. But perhaps I am rather obtuse. For Bro. Prentice's relief, let me narrate a few facts.

In the session of the Missouri Conference, appeared, on Friday morning last, a fine looking colored man, physically a perfect negro, and about him, notwithstanding his ebony features, there was something unmistakably ministerial, and around his big neck he wore the old-fashioned plain white cravat. One who knew him introduced him to an old member of the Conference, who marched him up to Bishop Kingsley, who very graciously introduced him to the Conference. Bro. Dove, Presiding Elder of the African Mission Conference. The Conference also received two colored men, who were to be assigned to work among the colored people in Arkansas, and whose names will appear in the list of appointments. One of these, Wm. W. Andrews by name, is a fine intelligent mulatto, who has been preaching in Arkansas as a local preacher since 1848. I have scarcely ever met with a man whose appearance more favorably impressed me. Character is written all over his broad features. This man was a slave until Lincoln's proclamation; that gave him freedom. But his circumstances were comparatively favorable, and he was under but little restraint. Recognized as a man of superior attainments and gifts, many of the preachers of the Arkansas Conference of the Church South favored his ordination some years since, but the majority were against it. Subsequently he received ordination as a deacon from one of our bishops. Since the return of peace the rebel preachers have been rejoicing with him and his brethren to secure their return to their church. But the colored folks have failed to see why they should remain in fellowship with those who fought to hold them in perpetual bondage.

Bishop Kingsley was to ordain this brother an

Scott writes, March 22d: "Our church

In a prosperous condition. The personage have been enlarged and increased. Trustees for the year preached largely, and the sum increased to \$900. Finances in the most satisfactory manner. The officers and members are in harmony and zeal. Few appointments were made more desirable or more numerous than last year. We hope that whosoever shall be fortunate enough to visit Millfold will find a liberal, Christian assembly desirous to co-operate with him in the work.

McKewen, of the Central Church, Lowell, Mass., writes:

You ask us to say a word for Zion's Herald. Through the blessing of the Lord we are able to report a good degree of prosperity, both materially and spiritually. With the exception of two weeks in January, we have had a continuous attendance of over thirty persons every Sabbath six months, and it is going forward very strongly than ever. During the past year we have professed conversion, a fair proportion of them being from the church or having been baptized there. The regular contributions are doing well. The regular collection have been fully and promptly made. We are owing debt of over \$1000, which has accumulated over years, entirely wiped out. We have secured our Missionary collection and sent it to the office of Zion's Herald almost three thousand dollars. Wonder what relation the former bears to the latter?

D. Wardwell writes, March 2d: "The Central Church," Thomaston, Me., enjoys a happy state. Some seven or eight have, during the winter season, been joined to the

S. Cushman writes from Portland, Me., that some weeks past the Congregationalists and Baptists have been holding union meetings for a number of conversions are reported. 'The meetings have' been in progress at the M. E. Church, with favorable results. At the Street M. E. Church a number have been added. The Free Baptist Church, however, where God is working the most wonderful work, the meetings have been in progress

God and heaven, while the interest in the mission. We trust we are now seeing the commencement of this work in Portland.

M. Ayres, writes, 21st inst.: "The First Church in Natick has enjoyed a year of peace and spiritual prosperity. Some have departed during the year, and others have been added. Of late there has been more than usual interest in the twelve profess to have found the Saviour, and there has been quickened, and is praying for a more extensive work of grace."

Colby writes, March 20: "Nearly all the churches in the Gardiner District are enjoying a season of revival influence. The people are earnest and faithful in their labors, and are growing good success."

M. Merrill, writing from North Andover, writes, 20th inst.: "The churches in this district are all enjoying a season of revival influence. The people are earnest and faithful in their labors, and are growing good success."

over one hundred have been converted. Work is increasing in interest and power. John M. Caldwell writes from Hallowell: 'The second Sabbath in March was devoted to a course of missions by the M. E. Church society. The preaching was by the pastor, I preached on the 'Law of the Tenth,' and I preached on the 'Demands of the mission.' We had the duty of meeting them.' Over \$100.00 have been collected or subscribed. It is more than double what has ever been collected for that church for the cause of missions. An interesting revival is reported in our city by Wm. Me. The results of revival at the Methodist Church

over three hundred conversions. The annual Conference of the Methodist Episcopal Church, South, will meet in New Orleans. Thirty-one Conferences have chosen thirty more are to be heard from. The Synod will consist of about 140 delegates, including the ablest men in the Church South. A number of important changes are to take place in the Constitution and name of that church we shall hear of with considerable interest to the action of the Synod of Southern divines. The anniversary of June, 1867, will be the eighteen hundredth anniversary of St. Peter's death. On the 22d the Pope is to convocate all the bishops of the world to Rome, where a grand jubilee is to be celebrated.

Donations Received.

M. Merrill, from the members and congregation in North Adams, Mass., \$1,015, on the evening of the 10th inst.

M. Caldwell and wife, from friends in Hingham, \$100, \$100, and value.

R. S. Stevens, Elliot, Me., from his parishioners, \$114.47. Previous Christmas presents, \$47.

J. M. Robinson, from friends in Belfast, Me., \$65, and \$65 in money and valuables.

W. P. Jordan, from his parishioners at Westport, \$100.

J. Hambleton, of Rock Bottom, Mass., a \$100 from his parishioners on the 10th inst., and \$30 in money and valuables. These, added to previous donations, make \$1,200.

C. Aver, from his friends at Gorham, Me., \$100, and \$22; in other places, \$18.

Henry Owens, a pleasant visit, and \$100 in money and valuables presented during the year.

M. Avers, from his parishioners, on the 10th inst., \$100, and \$50; other presents during the year make \$150.

T. Townsend, of Watertown, Mass., from the church and congregation a magnificent gift of a piano, valued at \$100.00, on Tuesday evening, March 21st.

D. Williams, from the people of Bangley, Me., West Phillips, \$25.

Moore, from friends in Kennebunkport, Me., umbrellas, and articles of value.

PERSONAL.

Baltimore and East Baltimore Conference sessions unanimously invited him to make Baltimore the place of his residence.

James C. Taylor died at Washington Tuesday morning the 14th inst.

W. C. Mattison, of the East Genesee Conference, has been transferred by Bishop Kline to the Missouri and Arkansas Conference.

B. Kesler has just secured to the University, \$15,000. John R. W. Cincinnati, proposes to give \$10,000. His friends will complete the proposed sum two years since by Mr. Thomas Parrish, who bequeathed to the University the sum of \$10,000 on condition that \$150,000 should be added to the endowment within three years. The amount required, about \$49,000, including the sum raised. The two gifts now make the sum to \$74,000.

A. L. Long, missionary of the M. E. Church in Constantinople, is to return in May or June of this year, at the request of the American Board, and by permission of our Bishops, to resume of the mission work in Bulgaria. He will be supervising the stereotyping and printing of a new and complete edition of the Bulgarian Bible. The request of the Bible Society is in the concurrent suggestions of the American Board, and of the American missionaries resident in Constantinople.

about a year. In the meantime arrangements are made for maintaining the intervention during his absence from the field. He is reputed to be one of the ablest Bulgarians among the American missionaries in the Balkans.

Advertisements.

THE CARPET OF SUNDAY SCHOOL MELODIES. A THIRTIETH ANNIVERSARY 25000 already sold. The entire sale, under the aid of the addition of 10 pages of new Music suitable for Anniversaries and Special Occasions is decidedly the cheapest ever. And most popular Sunday School music book now published.

A certain 10 cent paper covers either books or the kind selling for the same price—therefore is the cheapest. Almost every page in the book contains a Gem which makes it the most valuable of all the books of the kind.

Sample copies mailed upon receipt of 5c. Paper covers and pen knives included.

AS A HULL, Author and Publisher.
 100 N. 3rd St. N. Y. N. Y.

For sale by JAMES P. MAGEE, 5 Cornhill, Boston.
March 18th 1883.

ORGAN GEMS. A Collection of Chorales, Cantatas, Quatuors, Verses, Preludes, Progresses, &c. By J. AUSTIN E. BATTISTE, M. Brosga, A. Freyer, A. Hughes, Lefebvre, W. E. Kirby, Geo. C. Arranged and Edited by J. P. LAWRENCE. Price, Cloth \$2.00. Bds. \$1.50. OLIVER DITSON & Co. Boston.

BELLS! WEST TROY BELL FOUNDRY.
 (Established in 1828).

The subscribers continue to manufacture at their old estab-

well known Foundry, their superior Belts for Chemical and other purposes, are made of genuine bell metal (Copper and its composition) mounted with their Improved Painted Mountings, and are quoted in the several parts of the following advertisement.

"That substitute, equal to copper and tin, for making Belts, has yet been discovered," has recently been announced as the decision of the London Convention of the Metallurgical Institute, and is a fact well known where bells of base material, such as Iron, Crude Steel, etc., have been brought into competition with the genuine bell metal. The latter is, however, so far marked resonant or vibratorial qualities, such materials cannot produce a good ringing bell; and, while genuine bell metal is very costly always, for commercial value, it can only command the price of old iron.

An assortment of our Belts is kept at the Foundry, and at the residence of the Proprietor, **JOHN C. HENKLEY, JR. (WAREHOUSE), 252 BROADWAY, NEW YORK**, who will sell Foundry prices, and who, with the undersigned, will supply Belts, on application, at the lowest prices.

For full information in regard to our Belts, send for Illustrated Catalogue. — A. & G. H. HENKLEY, Junrs., New York.

THE PERUVIAN SYRUP IS A PROTECTIVE Solution of the FEROXIDE OF IRON, a new discovery in medicine which STRIKES AT THE ROOT OF DISEASE, by supplying the Blood with its vital principle, or life element.

This is the secret of the wonderful success of this remedial curing

DYSPEPSIA, LIVER COMPLAINT, DROPSY, CHOLIC AFFECTIONS, COLIC, CONSTIPATION, BRUISES, RHEUMATISM, GOUT, GRAVEL, CHILLS AND FEVERS, HUMORS, LOSS OF CONSTITUTIONAL VIGOR, DISEASES OF THE KIDNEYS AND BLADDER, FEMALE COMPLAINTS,

and all diseases originating in a
BAD STATE OF THE BLOOD,
or accompanied by **DEBILITY** or a **LOW STATE OF THE SYSTEM.**

Being free from Alcohol in any form, its energizing effect is retained by corresponding reaction; but are permanent results, viz., Vigor, Health, Strength, Beauty, and long life of years, and building up an IRON CONSTITUTION.

DYSPEPSIA AND DEBILITY.

FROM THE VENERABLE ARCHDEACON SCOTT.

" * * * I am an inveterate Dyspeptic of MORE THAN THIRTY YEARS' STANDING."

" * * * I have been so wonderfully benefited in the last year, having used your medicine, that I can scarcely perceive myself of the reality. I experience a new vigor and strength, and my health is now as good as known, and can be reckoned to others that which has long been a mystery."

A CASE of 27 Years' Standing Cured!

FROM INSLEY JEWETT, No. 55 Avon Place, Boston.

"I have suffered, and sometimes severely, for 27 years, of Indigestion, Flatulency, Constipation, and Nervous Suffering immediate benefit from it. In the course of three months I was enabled to eat and sleep like a healthy man."

[illegible][illegible]

many others.
Price \$10 a bottle, or, for \$3.00,
Dr. J. C. Ayres & Co., Physicians and Chemists,
48 Broadway, New York City, N.Y., U.S.A.
Also for sale by ETHEL W. FERGUSON, 650 S. E. Street,
Boston, and by Druggists generally.

JAN 31

**CONSTITUTION LIFE SYRUP HAS
ACCOMPLISHED A REVOLUTION IN MEDICINE.**

What may seem almost incredible, is that many diseases which have been considered incurable, are cured in five days or weeks; and yet cheerfully invite the fastest action of the law of nature, without the aid of medicine, except as it is sold at the present day.

In our past lives we have contended with colds and evermore opposition, as heretofore was ever before.

"RAPIDITY OF CURE"

Sometimes, "the cure is made," and only after their permanence, and think that disease can only be cured by its own power.

"CONSTITUTION LIFE SYRUP"

Is a positive cure for all diseases, and originates from an IMPURE STATE OF THE BLOOD, and restores the system to normal conditions.

"PARALYSIS"

It is so universally acknowledged that CONSTITUTION LIFE Syrup is the only effective means of restoration in the treatment of Paralysis, that it has become known that it is the only (and last) life-giving tonic.

"STOMACH AND LIVER."

Indigestion, WEIGHT AT NORMAN PLATE, CHOLERA, COMPLAINTS OF THE STOMACH, GREATLY RELIEVED BY CONSTITUTION LIFE SYRUP.

"ASTHMA, KING'S RHEUM, GLANDULAR SWELLINGS, ETC."

This fact (HEREDITARY AND ACQUIRED) Bilig life blood, and the only one known to man.

"BILIGUAMIN"

(LAWRENCE) I HAVE BEEN AWARE OF YOUR

[illegible]

PRICE 10¢ PER BOTTLE. SIX BOTTLES FOR
\$5. Sent by Express to all parts of the Country.
For sale by Dealers by GEO. C. GOODWIN & CO.,
over Street, WHEELER & PUTTER, Jersey Agents.
- Distribute -
MORGAN & ALLEY.
WHOLESALE DRUGGISTS, AGENTS,
Jan 3 coply 64 Cliff Street, New

Advertisements.

[illegible]

popularity of my articles has extended to all parts of the United States, and widely throughout Foreign countries, in the face of much opposition. Every means has been used to suppress them, but they have been too popular to be unprincipled dealers since their merit is so obvious to all eyes.

to know—such as advertising larger bottles of medicine, consulting all other preparations, and even copying my advertisements. I am happy to state that out of the many persons who have resorted to me, many have succeeded.

MY OBJECT

This notice is to make facts known to the public and regrettable to say that the friends of the cause, who are so zealous, and so zealous to discontinue such proceedings, and that the publication of my articles may not be damaged by the use of the above or spurious ones.

Persons who may kindly read this article may be acquainted with me, I append a few remarks from those of my native city, and whose names are known in all parts of the State.

Being personally acquainted with Mr. H. T. Helmhold, and finding me pleasure in stating I have been most favorably impressed with his energy and integrity, and gratified at the same time, I append the following:

FIRM OF POWERS & WRIGHTMAN,
Ninth and Brown Streets, Philadelphia.

[*Evening Bulletin, Philadelphia.*]

"When on a visit to the city of New York a few days since I was induced to call on our old friend and townsman, Mr. H. Helmhold, Druggist, 804 Broadway, New York. His store was as perfect—the landmark of our kind as we have ever had the pleasure of viewing, and so extensive, being four feet, five stories in height, and over 400 feet deep. It was well furnished in every respect, and the goods were beautiful, and it is ample evidence of the merits of his profession."

In our whole business experience we have not known of the success of any articles without *Merial*—advertising them as we have done before the people."

[Boston Review.]

It does not look like the articles were, or are intended to deceive our readers; and when we see an advertisement like Mr. Helmhold, whom we have known for years, publicly extend his advertising from year to year until he becomes used to make it, it is a great temptation, and we are inclined to think that the statements in regard to his articles must be correct.

The writer reluctantly inserts the above, and would not do so were he not a stranger to many; and concludes by stating the names of his articles, and the diseases for which they have been used.

HELMBOLD'S EXTRACT OF BUC
Will cure all diseases of the Kidneys and Bladder.
Weakness in the Back, Strictures, &c.; Cures W

of Memory, Trembling, Dizziness of Vision.

HEMOLMPS FLUID EXTRACT OF EUCU
The most valuable of all DISASTERS requiring the aid of
being useful for all complaints incident to Females. For
particulars send for Circular.

HEMOLMPS FLUID EXTRACT EUCU
Gravel and Dropsical swellings existing in Men, Women
and Children, and ALL DISASTERS requiring the aid of
this medicine. It is the truest Tonic and Diuretic known, and
safe, pleasant in taste and odor, and immediate in its action.

HEMOLMPS FLUID EXTRACT OF SARSAPARILLA
HIGHLY CONCENTRATED.
Is the best equivalent in strength to one gallon of the Syrup of
Sarsaparilla.

It reaches the seat of the disease immediately, expelling all
IMPUREMENTS OF THE BLOOD, and
CLAIRIFYING THE COMPLEXION!
These are, the most powerful strength, the cure is exceeding
simple. From this fact, it is used in the United States Army
and public Sanitary Institutions throughout the land.
It is used by all Druggists and Dealers.

ASK Ask for Hemolm's! Take no other!

CUT Cut out the advertisement and send for it, and by this
earn avoid Counterfeit. 3moos March 7

REVIVAL HYMN BOOK. Nothing is Better
Adapted to aid in a revival than good singing.
The HYMN BOOK, with the HYMN BOOK and Tunes
by Rev. J. W. Duffman and L. Hartweg, will meet the
want of all Druggists and Dealers. Price 25 cents. Sent by mail
\$2.75 free.

JAMES P. MAGE, Agent, 5 Cornhill, Boston.
March 7

BESTRY CHAMBER. By ASA HILL. A Choice Col-
lection of Sacred Music for all Occasions of Social
and Religious Gathering. Price 25 cents. Sent by mail
\$2.75 free.

JAMES P. MAGE, 5 Cornhill, Boston.
March 7

HILL & BUTLER, French Designer and
Manufacturer of Interior Decorations of Churches, Public
Buildings, and Private Residences.
151 JOHN'S BUILDING, (on Washington St.) Boston.
April 27

ARTWORKED TUP, JUNE 15th, 1863. Rev. Seth
Arnold, Woodstock, K. I.

DEAR SIR—Please forward to me another pack of your
"TUP" and I will be glad to pay for it.

M. E. CONE, White River V.
West Troy, N. Y., May
DR. SETH ARNOLD. My Dear Sir:—I have
ough Killer in my practice and find it good.

[illegible]

publication solely for the benefit of the Methodist
and the cause of Christ, without receiving any fee
whatever for their services. Unlike most other
papers the Herald has never received any annual

book concerns, and is, therefore, entirely dependent on the aid of patrons, in effect paying the necessary expenses of publishing, who profits across, they are paid to the New England, Maine, New Hampshire, Providence, Vermont, and East Maine Conference.

1. THE HERALD AND JOURNAL, is published weekly, at \$2.50 per annum, in advance.
2. All Travelling Preachers in the Methodist Episcopal Church are authorized Agents, to whom payment may be made.
3. All communications designed for publication should be addressed to the Editors, and letters on business should be addressed to the Agent.
4. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.

☞ We wish agents to be particular to write the names of the members in full, and the name of the Pastorate to which they are to be sent, in such manner that there can be no mistake in recording.

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